

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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VOL. VIII.

ADDRESS TO THE SAINTS IN GREAT BRITAIN.

IN the last number of the STAR, the Saints were made acquainted with the arrival of myself and elder Hyde, and the object of our mission was briefly hinted at; but as many of them have friends in the West, and contemplate joining the Saints of the most high God in a distant land, I have thought that a few items, in relation to the situation of the Saints in the West would be pleasing to them at the present time.

Brethren,—You have no doubt been informed of our removal from the city of Nauvoo, and of the causes for that removal you may not be entirely ignorant. The ostensible cause was that of persecution; the martyrdom of our prophets, the burning of our houses, the kidnapping of our brethren, and the daily fear that many of the Saints experienced from the hand of the assassin, without an hope of redress for any abuse that might be committed, no matter how flagrant, were among the leading causes of our speedy removal. I say speedy removal, because the project was not new to us; for however strong our attachment might be to our houses and lands, to the city of the Saints, and to the Temple of the living God, yet there were other steps to take in relation to the establishment of the kingdom of God, in which were involved, not only the interest and happiness of the Saints of Nauvoo, but the fulfilment of the ancient prophecies, contained both in the Bible and the Book of Mormon, in relation to Ephraim; and I might add the pouring forth of blessings upon the Saints in general, and the interests and happiness of the world. Time, alone, can unfold this to many, but to us it has been manifested long ago, years before the Temple was completed, and long before the martyrdom of our prophet and patriarch. Many living witnesses can testify that we proposed moving to California, leaving the land of our oppression, preaching the gospel to the Lamanites, building up other temples to the living God, and establishing ourselves in the far distant West. The cruel and perfidious persecution that we endured tended to hasten our departure, but did not dictate it. It jeopardised our lives, property, and liberty, but was not the cause of our removal; and as the people of Egypt thrust the Israelites from their land without understanding their object or mission, so did this mob, madly and ferociously urge us from their midst, though they knew not that in so doing they were carrying out our designs, fulfilling the dispensation of Jehovah, and sealing their own condemnation.

Many a time have I listened to the voice of our beloved prophet, while in council, dwell on this subject with delight; his eyes sparkling with animation, and his soul fired with the inspiration of the spirit of the living God. It was a theme that caused the bosoms of all who were privileged to listen, to thrill with delight; inti-

mately connected with this were themes upon which prophets, patriarchs, priests, and kings dwelt with pleasure and delight; of them they prophesied, sung, wrote, spoke, and desired to see, but died without the sight. My spirit glows with sacred fire while I reflect upon these scenes, and I say, O Lord, hasten the day! Let Zion be established! Let the mountain of the Lord's house be established on the tops of the mountains! Let deliverance be proclaimed unto Zion! Let redemption echo from mountain to mountain, from hill to hill, from nation to nation! Let the world hear! Let the law go forth from Zion, and the word of the Lord from Jerusalem! Let the dead hear a voice and live! Let the captives be set free! Let the Saints possess the kingdom, and the kingdoms of this world become the kingdoms of our God and his Christ!

I have no doubt but that our persecution will prove a blessing to many, although bitter and cruel, for Nauvoo was a lovely place. Our streets, our houses, our gardens, and farms, were beautiful. There, too, stood in majesty and in architectural grandeur, the temple in which we performed the ordinances for the living and the dead.

The Saints are but men, and many, no doubt, being surrounded with the abundance of the good things of this life, might have been tempted to have made Nauvoo their home. It is pleasant to live in a goodly land, to possess houses, and land, and cattle, and sheep, and to be surrounded with a circle of lovely friends. It is no small sacrifice to leave all and go into the distant wilds; to depart from our houses, with all our pleasing associations, to dwell in tents, and mingle with the savages of the West. Many might be tempted with the leeks and onions of Egypt, and prefer staying in their quiet homes to suffering affliction with the people of God. Thus were our foes the ignorant instruments of rolling forth the purposes of God, and by their conduct making the Saints feel unsafe and uncomfortable, and desirous to leave a place which was no longer a home unto them. Not but that thousands of the Saints, independent of other considerations, would immediately upon being counselled to do it, have left every thing, trusting in the Lord of Hosts; but among so large a body of people, there must necessarily be those who, for want of better information, not having improved their privileges, or through undue attachment to the things of this life, might have preferred to remain in their good homes; whereas this persecution opened their eyes to their true situation, raised them from their lethargy, and gave them another opportunity of improving their talent, and of making their calling and election sure. On the other hand, it is necessary that the wicked should have an opportunity of proving themselves—of deciding whether they are of Christ or Belial—of demonstrating that they are of their father the devil—of filling up the measure of their iniquity, and of preparing themselves for the wrath and righteous retribution of the great Jehovah.

Again, in all gatherings, the chaff and tares are collected with the wheat, and it becomes necessary that the fan should be used to separate the chaff, and the sieve to remove the tares from the wheat. In Ohio, in Missouri, and in Illinois, and at various times in those several States, such siftings have generally removed the chaff and tares, which have collected together under the name of Harris, Russell, Law, Rigdon, Adams, and Strang. These various systems for a time have been very specious to some; but old birds are not caught with chaff, and if for a time the appearance has deceived, the first storm has invariably scattered them to the four winds; so that among those several pretenders, who in their turn have risen and fallen, there is nothing left but a name. The floating materials of which they were composed have been flitting from body to body, as each in succession arose, scattering as they went, until there is scarcely a vestige of them found in existence. Strangism, it is true, still has a name; but it is in the last throes of a miserable existence, struggling with the desperation of dying energy against the king of terrors, and Mr. Strang, like all of his venerable predecessors, will soon end his short career and perish in forgetfulness, while the kingdom of God rolls steadily on, and triumphs amidst opposition in the wisdom, strength, and power of God.

(Continued in our next.)

THE POOR.

For the want of proper information, the Saints in most cases have conscientiously refrained from applying to the parish for the relief of their poor, believing that their religion required them to maintain their own poor, independent of aid legally obtained from any government source. These views are incorrect. Justice and equal rights go hand in hand with all true religion; they are, indeed, the very bone and sinew of it.

The members of our church are all taxed by law for the support of the poor, according to the amount of rent for which they are rated. This money goes into the common fund, for the benefit and relief of the poor in general; you, therefore, are morally, legally, and religiously entitled to a proportionate amount of it, whenever your poverty or want may drive you to this refuge; and if you who are poor and destitute do not apply to this source for help, you are verily faulty, and guilty of imposing a burthen upon your brethren which they are neither able nor willing to bear a second time.

Were it generally known that we provided wholly for all our poor, we should be overrun with paupers; for there are thousands of people in this country who would join any religion that would feed them. This policy would soon reduce to beggary all who possess any of this world's goods. We wish the poor saved as well as the rich, but we wish neither rich nor poor to join us from any other motive than from a sincere conviction of duty, arising from a firm and unshaken belief that God is with us.

If any should, perchance, be out of the limits of their own parish, and unable to return, they can legally call upon the parish where they then are for assistance to remove them to their own where they have a just claim for relief.—These remarks are not made with the intention of banishing those feelings of charity and kindness from the hearts of the Saints, which have, in many instances, so manifestly exhibited themselves in the relief of the needy and destitute; but that wisdom and prudence may be the guide of your charity, and that every object of distress may have claim upon your liberality, so far as your circumstances, in justice to yourselves, will reasonably allow.

A certain brother has just related to us a circumstance which we will here relate, to correct an abuse too common in many parts:—A member of a certain poor family died not far from this town. Silk and crape to a considerable amount were purchased for mourning dresses, &c.; then application was made to the church for money to bury the dead, alleging that they were poor and had no means to do it. This was not right. A false pride, supported by the custom of the country, imposes a tax upon many for things wholly unnecessary, which robs them of their money and their bread. There is room in every affectionate heart for all the sorrow and mourning which the loss of friends or relatives can inspire, and an outward display of mourning robes is but to be seen of men. If the heart be not right, no outward dress can make it so; if the heart be right, all is right. Mourning attire is soon laid by, but pure affection lives for ever.

A country whose poor are numerous, because of the density of its population, and not affording sufficient means for their support, ought to favour the immigration of its subjects (which would be greatly for its interests) to such portions of its territories as may be vacant. There the poor and destitute could find a field of labour in which, after a little time, they could not only benefit themselves, but abundantly repay their government for all the facilities extended to them, by bringing into cultivation the soil that now lies without an inhabitant—exporting their home commodities and inviting the importation of foreign productions, and thus swell the revenue of the state. England has the vacant territory. She has the ships to convey her poor and loyal subjects to its distant shores, and money to provide them food and implements of husbandry, till they convert the waste howling

wilderness into fruitful fields and gardens, teeming with nature's richest bounties. Then would the poor bless their Queen, their country, and their God; then would joy and gratitude swell those generous hearts that are now filled with sorrow and despair for want of employment, for want of bread.

How pleasing must be the reflections of that sovereign whose energies have been successfully directed to the relief of her poor subjects! She sees them elevated from the abodes of poverty and wretchedness, to homes of peace and plenty. Well may she congratulate herself upon becoming a "nursing mother" to those who were ready to perish; while from the eternal throne on high, her deeds are noted in words rich with approbation—"for as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

According to the late Oregon treaty, concluded between the United States Government and that of England, the beautiful island of Vancouver, on the coast lying between latitude 48 and 51 degrees north, and nearly as large as Ireland, falls to the British crown. The climate of this island cannot vary materially from that of the south of England, being surrounded by water and fanned by the soft and balmy breezes of the great Pacific, it must be very congenial to the health and constitution of the English people. It is inhabited, at present, only by a few savages, and has a small fort or trading post connected with the Hudson's Bay Company. It has the best and almost the only safe harbour on the coast, except that of San Francisco in Upper California. Its fisheries are, so far as discoveries have been made, equal, if not superior, to any in the world.

The Government of the United States is doing much to favour the settlement of its territories on the Western Coast, and even to settle territory now in dispute between it and the Republic of Mexico. Their motto is, "Possession gives a pre-emption right." While, therefore, the United States do manifest such a strong inclination, not only to extend and enlarge their possessions in the West, but also to people them, will England look upon her possessions in those regions, lying vacant to invite the roaming pioneers from the States to take possession, without making a successful effort to maintain a balance of power in that quarter, destined at no very distant period to command the trade of China. Time must determine: yet it may be presumed that this view of the subject will not escape the notice of the wise and able ministers of her Majesty's Government.

READER, REFLECT!

Why did the potatoe crop in England, Ireland, and Scotland perish and rot in a night? Why are cattle seized with a strange disorder, and thousands die therewith? Why the corn of Scotland blasted? Why the mighty tempests on the ocean sending thousands to a watery grave? Why perish the fish on the American coast for five hundred miles in extent? Why the rumbling of earthquakes and volcanoes in the bowels of the earth? Why the numerous and extensive conflagrations throughout the world? Why so many wars, riots, and mobs? Why does famine stare the fairest portions of the earth in the face? Why are so many horses dying of a disease in the United States, resembling that of the potatoes of this country? Because the angel hath flown in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth; and to every nation, kindred, tongue, and people, saying with a loud voice, fear God, and give glory to Him, for the hour of his *judgment* is come.

Oh, ye elders of Israel! can you be silent or indifferent while the judgments of God are so manifestly abroad in the earth? Will you not raise your voices as with the sound of a trumpet, cry aloud, and spare not, while it is called to-day? Will

you be idle when the fields are white already to harvest? Will you dabble with things beneath your office and calling, while the anger of God, like a dark and gloomy cloud is rising over the nations? There are elders who are not magnifying their calling: "Their works are in the dark, and they say who seeth us, and who knoweth us?" But all things are known unto God, and his servants will also know: for he that is faithful and true will have the spirit and wisdom of God; but he that is slothful and impure will be so barren that his leanness will be discovered. There are those, however, who are seeking with all their hearts to build up the kingdom of God, and to do good. Their reward awaits them, and their blessings are sure, if they be not weary in well-doing. The reward of those who have dishonoured their calling, and have defiled their consciences, also awaits them: for, "Now is the judgment of this world, and now shall the prince of this world be cast out." Some are preaching that the Saints should not emigrate till they go themselves, and are making secret covenants to that effect, &c. How foolish is this manoeuvre! That elder does not know that he will even go himself; but if he knew his own duty, and was willing to do it, he would teach the Saints to emigrate whenever the authorities of the church counselled it, regardless of his own individual wishes, or *unauthorised covenants*.

It is very hard for some men to abide the counsel and instructions that are given them. It seems that they are resolved, in some way, or in some shape, to go beyond their limits. On receiving their charge previous to going forth into the vineyard, they covenant and promise in all solemnity to keep within the limits of their instructions; but as soon as they get out of sight and hearing, they begin to preach *beasts, heads, horns, goats, &c., &c.* This betrays a pride and an ambition, such as Lucifer had when he said, "I will redeem the world and save all men, only give me the glory." Wherefore, humble yourselves, under the mighty hand of God, and in your humiliation rise to celestial honours.

THE TWO MARTYRS.

I came to the place where the two martyrs lay,
And pensively stood by their tomb;
When in a low whisper their spirits did say:
How sweetly we sleep here alone.

When told by the Saviour to publish on earth
The pure testimony again;
With hearts of rejoicing we gladly went forth,
Enduring all things for his name.

We wandered as exiles and pilgrims below,
To publish salvation abroad;
Endeavouring the trump of the gospel to blow,
Preparing a people for God.

But when among strangers in prison we lay—
And promised protection by law;
A lawless banditti soon made us their prey,
Our bodies they pierced with ball.

Go tell to our brethren and families dear,
To weep not for Joseph though gone,
Nor Hyrum, for Jesus through scenes dark and drear,
Has safely conducted us home.

The tempest may rage, and loud thunders may roar,
And gathering storms may arise;
Yet calm and serene and with peace to our souls,
The tears are all wiped from our eyes.

BENDER.

Latter-day Saints' Millennial Star.

NOVEMBER 1, 1846.

THE JOINT STOCK COMPANY.

As this institution is now a subject of much investigation and interest among the Saints, we take the liberty, as a servant of God, to express our views in relation thereto. We have freely expressed them to the president, and also to the directors, and have given them our counsel, yet we feel it due to the people at large to make known unto them the true spirit and condition of its affairs.

This company is a body corporate by an especial act of parliament, having its by-laws and its officers, with power to direct its own course, and to manage and control its own affairs. The church in this country is not an incorporated body, and, therefore, as a body cannot by her spiritual authorities procure its dissolution without the concurrence of two-thirds of the shareholders. The church cannot participate in the profits that might arise by trade, &c.; neither can she be held responsible for any of its liabilities or losses; neither can any of her members, unless they are shareholders, and have signed all the requisite papers and documents.

This company was begun to be established without our consent or knowledge in America. But when it was declared that its design was to raise a fund by subscription from such persons as might have money to spare, to establish manufactories in Nauvoo or elsewhere, in America, for the employment of the poor, it met our approval, and we bade it "*God speed*," thinking that the shareholders might realize something in the shape of profits in a few years. But since that time its purposes have been materially changed. A very unwise policy to trade by sea has sunk the greater part of the capital actually paid in. There was also about three hundred pounds expended to procure its charter, while other companies, of a similar kind, have been chartered or registered with three times the amount of capital, at an expense of little more than one hundred pounds, as we are credibly informed.

This Company might have done well enough if it had postponed the awarding of salaries to its officers until it had accumulated profits sufficient to warrant it; or if the business had been managed in a wise and prudent manner, and large amounts of money not loaned, *contrary to law*, to irresponsible men who have since eloped and left them *minus*; and being unable and irresponsible themselves, having given neither bonds nor security of any kind, the shareholders will have to lose the amounts which they have paid, unless those shareholders who have not as yet paid anything, shall feel disposed, from a sense of justice, humanity, *equal rights*, and equal burdens, to come nobly forward voluntarily, and contribute to help such as have borne the burden in the heat of the day. The directors have power to compel, by law, those shareholders who have not as yet paid anything, to hand over a proportionate amount of the losses and expenditures of the company, that all may be equal in bearing the burden, and they were about to do it; but to save cost in law, and to save any unpleasant feelings that might arise through compulsory measures under existing circumstances, we have interposed

our counsel to stay any further legal proceedings. And as we have *most emphatically* advised a dissolution of the company, we also, with the same emphasis, advise and counsel the shareholders to contribute to the aid of others who have suffered in this enterprise. We also counsel all those who have paid into the "Joint Stock" fund, whose circumstances will allow them to consecrate the same, not unto God, nor to the church, for neither would get anything, for the best of all reasons, there is nothing to get; but consecrate it to the Joint Stock Company or Sinking Fund, and let two nothings come together; and, as the Lord hath said, "Gather my Saints together unto me, those that have made a covenant with me by *sacrifice*." Perhaps through the sacrifice that you are now asked to make, you may be considered in the future prosperity of the church and helped to be gathered with the Saints.

All shareholders who are willing to sign off and sacrifice the amount which they have actually paid in at this place or any other, to said company, will please signify the same, by letter, with the amount thereof, to the editor of this paper, together with a statement of the place of payment, to whom paid, and date or time when paid, and all who may feel disposed to contribute to the aid of those who have suffered, may send or pay the same to the editor as above. Those who sacrifice the amount paid, and those who contribute to help such as must be helped, will receive a faithful acknowledgment of the same through the STAR. All who may have collected monies by loan or donation, for the payment of any liabilities, are requested to forward the same to us hereafter. All letters pertaining to the office, or to business of any kind, must be addressed to Orson Hyde, 135, Duke-street, Liverpool. Elder Scovill will not be here.

It now becomes our painful duty to lay before the church in England an act of the Council of the Twelve Apostles, in the American wilderness.

Camp of Israel, Council Bluffs, July 16, 1846.

The Twelve in Council, this day, voted that Reuben Hedlock, and Thomas Ward, be disfellowshipped until they shall appear before the Council and make satisfaction for their repeated disregard of Council.

A true copy of the record of the Council.

WILLARD RICHARDS, Clerk.

TO THE EDITOR OF THE MILLENNIAL STAR.

Dear Sir,—Will you allow me, through the medium of the STAR, to communicate to the shareholders of the Joint Stock Company, my sentiments on the subject of its rise, progress, and anticipated dissolution?

Beloved brethren and friends,—I did hope, and do still believe, that this association proceeded from the dictates of God's spirit, through benevolent minds; that it was begun in wisdom, and had for its objects (or contemplated only) the well-being of the Saints, and the upbuilding of the kingdom of God; the employment of the industrious poor in manufactories; and the gathering of the people of the Most High. It originated from a principle of love, therefore, it was from God, for He is love.

Unfortunately before the society had attained strength, even before it began to move, nearly three hundred pounds were expended in law! to obtain a "complete registration," or enrolment in the records of British laws, that it might be recog-

nised—a legal establishment; and in extending our simple code of laws, by which we had agreed to be governed, into a deed of partnership, the spirit of our first resolutions was buried in legal verbiage—lost sight of and subverted—property qualifications substituted for equal rights—a man's intelligence and power measured and prized just according to his wealth, or the number of shares he possessed; and in voting, a show of hands, which is often an expert mode of carrying the election of a favourite nominee, substituted for vote by ballot, by which all, without giving offence, can give a free and unprejudiced vote, actuated by justice and truth, according to their best judgment, and uninfluenced by fear.

And whereas it was our intention originally, that "the two keepers of keys, trustees, or cash-keepers, were required to give approved bond." In our *legal* deed this was altogether overlooked, and the treasurer might run away with £500 or more, and no one left to be responsible for his misconduct. Again, though a treasurer had been so appointed, he was never installed into office; the money was received and kept by another who was equally irresponsible! How much has been so kept, and how spent?

To all these irregularities I was not a silent spectator. To the utmost of my influence and power, even after I had resigned my office of director, did I oppose these things; and still more the additional burdens of *THREE salaried officers*, who themselves were directors, and, of course, had the power to vote for their own salaries—about *seven pounds per week!* which, with nearly *three* pounds more for rent and taxes, must all be drawn from our slowly accumulating capital—the hard won earnings of the poor; since, as yet, there had been no increase in the shape of profits—no exertions had been made—no business had been done. Inactive ease lounged listlessly—activity and enterprise were fast asleep, and thus have eighteen months gone past; would that I could add, without injury to you, save the loss of so much precious time. These salaries, I presume, have not been drawn by the officers more than six months.

The gathering appeared almost lost sight of. The royal offer of our beloved brother Russell, of the noble ship "Zion's Hope," was, in weakness of faith, rejected and referred to a more distant day, and thus was one hope of the Saints lost, and others disappointed; and instead of those great and noble objects and actions, were we on the eve of becoming extensive hucksters! dealers in eggs and butter!! Thank Heaven and the "shepherds who care for the sheep," deliverance was at hand.

Have I not shown you enough (though I have not exhibited all) to satisfy you that we had departed from our original plans and purposes—from the building up of a people, to the elevation of favourites, and the gratifying of sordid and selfish interests—from light to darkness, our leaders had "dwindled into unbelief." But enough of this. While we cry "save us from such friends," we do not feel to crush a fallen foe.

Is it not now manifest, that more than "two-thirds of the capital actually paid up, has been expended and dissipated—squandered and gormandized—supporting the most indolent ease that I ever witnessed, misnamed business, that it is high time to pause, dissolve, and divide the little of your hard-earned capital to its rightful owners, or appropriate it to any other object on which you may be united to carry out your original plans, even the great designs of God. I feel assured, that by the light and intelligence of God, ministered unto us by His sons who have come from the Far West, we may yet be enabled to forgive our enemies, inasmuch as they may have "done it ignorantly"—to pray for them that they may be saved, if they continue penitent, humble, and obedient—making restitution as fast as they can; and we shall yet arise and advance, by the might and majesty of Heaven's God and of His sons, meeting and overcoming all opposition, conquering every foe, saving every honest friend, and enduring faithful unto the end—if end there be of ought there is but sin. Yea, we shall, by "patient continuance in well doing," rise and advance into the full blaze of celestial light, a cloudless and eternal day, increasing in knowledge, glory, and power—becoming one with Christ, as he is one with God. Even so. May Heaven bless you. Amen.

THOMAS D. BROWN.

P.S.—Since I wrote the above I have received a welcome letter from our brother Joseph A. Stratton, of St. Louis, late president of the Liverpool conference. After relating how hard it was to be deprived of the pleasure of accompanying the camp of Israel when he had made preparation, and that he had, in obedience to counsel, gone to preside at St. Louis, where the Saints were making great exertions to follow the camp, he adds, "Present my kind regards to the Saints in Liverpool, whom I love. The testimony that I bore while in your midst is true; this is most assuredly the work of the great God, destined to roll on till the whole earth is revolutionized. I have never felt better at any period of my life than I do at present. It is good to serve the Lord and keep his commands. *Let us seek to do right and we have nothing to fear.*"

T. D. B

 TO THE EDITOR OF THE MILLENNIAL STAR.

Sir,—I think it due to the public to state my feelings frankly in relation to certain things that have transpired here, in order that they may be on their guard, and be no longer deceived by specious pretences. The Saints in this country have had almost unlimited confidence in elder Hedlock, thinking that he was the representative of the Twelve here. Elder Hedlock was sent here to preside over the church, as their spiritual adviser; but in respect to the shipping and other transactions he had nothing further to do than to promote the interest of the Saints; if, in doing that, he could benefit himself, of course we could have no objection; but, on the other hand, if he unwisely, and without our knowledge, advice, or approbation, entered into speculations that were unwise or fraudulent, wherein he involved himself and his friends in pecuniary embarrassment, we, as a matter of course, cannot feel justified in meeting his engagements, or becoming responsible for debts contracted either fraudulently or in good faith, connected with his own individual enterprise. These are his own affairs, and with him his creditors must have to do, and not with us.

I am very sorry to find that elder Hedlock has descended so far from his high and holy calling as to betray the confidence placed in him, and to sell his birthright for a mess of pottage. I am sorry on his own account, and would to God that it were otherwise. Elder Hedlock might have occupied an high and exalted situation in the church, both in time and in eternity; but he has cast from his head his crown—he has dashed from him the cup of mercy, and has bartered the hope of eternal life with crowns, principalities, powers, thrones, and dominions, for the gratification of his own sensual appetites; to feed on husks and straw—to wallow in filth and mire—and for the possession of the hope of the hypocrite. I feel to sympathise also with many of the brethren who may have been deceived by him, and have suffered in a pecuniary point of view; and I wish I could say that I had a hope that Mr. Hedlock is still honest, and will meet his engagements in a future day. I have no such hope, and I feel in duty bound to express my feelings frankly in relation to this matter. Mr. Hedlock professes to be honest in his words, but his works seem to deny it. Having heard that he was in the city of London, I visited him since my arrival in this country, for the purpose of seeing what his views, feelings, and designs were. He professed to be very honest, but unfortunate; he said that he was willing to render an account of everything. I asked him for an order for twenty pounds that was due to him in Liverpool (as he was very much indebted to the church), he said he would give it to me or anything else that I wished. I obtained an order and a stamp receipt for the sum, and forwarded it to Liverpool; but by the same mail, an order was sent to the same firm, ordering them not to pay it; from this proceeding it was evident that he wished to

act dishonourable, and I thought it a duty devolving upon me, to give this information to the brethren, lest they might hereafter be deceived by him.

JOHN TAYLOR.

LINES BY ORSON HYDE TO HIS WIFE.

PUBLISHED AT THE REQUEST OF SOME FRIENDS.

Oh, M! thou aggrieved one, whose love is so pure,
Whose heart, like a fountain, that flows always sure;
Thy mind with much care has oft'times been oppress'd,
And thou, like thy Master, hast no place to rest.

A stranger and pilgrim on earth, doom'd to roam
With men of the forest to seek for a home;
In far distant wild-woods were nought can be heard,
But yells from the savage and screams from the bird.

From house and from garden where nature did bloom,
Where roses and lillies exhal'd their perfume,
Hast thou, by the Anties most savage and wild,
Been driven away like a creature that's vile.

Remember, thou exile, that God is thy friend,
His mercy from heaven to thee he doth send;
His Son has been given, and thee he'll sustain,
'Till death end thy contest, yet still thou'lt remain.

Remain as a witness in Heaven's high court,
Where deeds done by mobbers shall meet their deserts;
Their crimes, dark and cruel, are mark'd on the page,
Awaiting adjustment from youth and from age.

Thy rulers have counsell'd and aided their cause,
By letters most specious—subversive of laws;
Their guilt stands recorded in letters of blood,
And cries from their victims have reach'd up to God.

Though they, like a Judas, perchance may relent,
When storms in their rage like the demons are sent;
They then vainly strive all that rashness to check,
To which they gave license in hopes of respect.

Oh treacherous sycophants! where is your home?
And where are the thousands that with you are one?
Where martyrs are bleeding and murderers go free,
Oh! there are your quarters, the whole world may see!!

To the wife of my bosom these lines are address'd,
I left her encamp'd in a vale of the West,
By the shores of Missouri's dark waters so rough,
Near the old Indian village pronounc'd Council Bluff.

Though the ocean's proud billows between us now rise,
Yet Hope's brightest visions appear to mine eyes,
That time's rapid flight through God's mercy and grace,
May bring me in safety to her warm embrace.

TO ELDERS HYDE AND TAYLOR.

[The following letter is from our worthy and much-esteemed brother, elder Stratton, who presides over the Saints at St. Louis. He gives a statement of the troubles in Nauvoo that may be relied on. He is well known in England, having been a successful labourer in the gospel here between one and two years.

Were this inglorious triumph of mobocracy to end the scene, its votaries might congratulate themselves, after being driven from the field on three successive days by one-fourth of their numbers, upon the splendor of their achievements. But as all these matters have to undergo a future examination before the Chief Executive of heaven and earth, I envy not the honours that will clothe them at that day.

Governor Ford's most disgraceful and dishonourable letters, written to A. W. Babbitt, Esq., and to the *Warsaw Signal*, last spring, indirectly gave license to all this trouble, and he has a bloody account to meet at some time, whenever the voice of justice can be fully heard. If the eye of justice does not also discover his official robes stained with the blood of the murdered Smiths, I must confess that truth does not guide my vision.]—ED.

St. Louis, September 23, 1846.

Beloved Brethren,—I have delayed writing to you up to the present time, on account of the renewal of difficulties in Nauvoo and vicinity, Illinois; and wishing to be able to communicate to you the result of those troubles, which, in a measure, I am now prepared to do; and as you have, doubtless, had no account of the proceedings there, except what may have reached you through the public press, I think it will not be amiss in me to present you to a brief outline, as I may be in a position to communicate some items that have not otherwise reached you.

I will commence with the appointment of Mr. Carlin to the office of constable, which was effected by a magistrate in Green Plains. It seems strange that such an appointment should have been made, when we consider that there were two duly elected constables in the precinct, who were more than sufficient to execute all the business; but, I conclude, they were not willing to act the cats-paw for the mob party; and, if willing, were not considered qualified for the business that was to be entered into—perhaps not thoroughly versed in mobocratic principles. Carlin was first sent to Nauvoo with writs for three of the new citizens, namely Clifford, Furness, and Pickett. The men were found and the writs served; but before leaving the city, Pickett was informed by one of the party who had accompanied the constable, that there was a plot laid to destroy him, and that he was sent by one of the leaders of the mob to acquaint him with it. Pickett, on learning this, asked the officer if he was willing to guarantee his safety, when he replied in the negative; consequently he refused to accompany him. I am not informed that any force was exerted to compel him, but Carlin, with the other two prisoners, left immediately. While on their way to the magistrate, they were met by a large body of armed men, who were lying in wait for them. They called out loudly for Pickett, but finding themselves disappointed in their expected prey, they turned upon Clifford and Furness, and it was with the greatest difficulty their lives were preserved. As to the charge against them, it was a miserable farce, something about an old gun. They were, of course, discharged and returned to Nauvoo. Carlin then immediately set about collecting a posse of men to go and arrest Pickett. When the people of Nauvoo learned what was going on, they sent Pickett, accompanied by a few friends, to the magistrate by whom the writs were issued, but that dignitary at once refused to take him into custody.

The inhabitants of Nauvoo, considering that they had done all that could in justice be required at their hands, and seeing it clearly evinced that the object of Carlin and his

posse was not to take Pickett only, but a pretext to enter the city with a body of armed men to commit violence on persons and property therein, determined to offer resistance and prevent their entering. In the course of a few days, Carlin, at Carthage collected a force of about seven hundred men, who were placed under the command of Col. Singleton, of Brown county, Chittenden, of Adams, and others. While these proceedings were taking place, a deputation was sent from Nauvoo to the governor, to lay before him the nature of the difficulties, and to solicit assistance. The governor ordered Major Parker, of Fulton county, to repair to Nauvoo immediately, and to take command and defend the place against the mob—for such the governor and Parker both declared them to be. As soon as Major Parker arrived in Nauvoo, he issued a proclamation, commanding the mob to disperse, stating that he was ready to assist in executing any writ that might be required in Nauvoo, and that such could easily be effected by four men; but no! the mob did not disperse, and their numbers were daily augmenting. A treaty of peace was next attempted, which ended in Col. Singleton and Chittenden agreeing to the proposals of the people of Nauvoo, which were that the Mormons should leave Nauvoo in sixty days; and when the mob refused to accept it, Col. Singleton and Chittenden both withdrew, declaring in a letter, that they considered the people of Nauvoo had done all that could in justice be required of them. Major Parker and the citizens of Nauvoo fearing they would not be able to defend the place without a reinforcement, dispatched another deputation to the governor, who ordered Major Lloyd of Quincy to call out a supplemental force to put an end to the troubles in Hancock county. But the Major, instead of doing as ordered, took only two individuals with him from Quincy to Nauvoo, thinking they would be able to bring about a compromise. They visited the mob camp, and on their return to Nauvoo, told the people that they were in the right, and that the proceedings of the mob were illegal. "But," says Major Lloyd, *that high-minded officer of the state*, "you had better surrender—they are too strong for you; but if you will fight, I will appoint Mr. Clifford to command. I will go to Quincy." Major Parker left at the same time for Fulton county to try to raise more aid; but the time had come when the force of arms must be tried. On the afternoon of the 10th instant, the mob drew up within about three quarters of a mile from where the Nauvoo forces were stationed, when a few cannon shots were exchanged, but with little effect, after which the mob withdrew.

From the last information that I have received, I conclude that the mob number about eight hundred, and the Nauvoo party about three hundred. The mob had six pieces of cannon, and the other party five *things* which they had made out of *some old steam-boat shafts*. On the 11th the fight was renewed, and the mob compelled to retreat. Report says there were fifteen of the mob killed this day—one being Capt. Smith of the Carthage Greys. Of the Nauvoo party only one was wounded, and but slightly in the foot. On the 12th all the forces of the mob were drawn out, amounting to about 1000, and marched up to the front of about two hundred and fifty of our party (it is asserted by those engaged this day, that there were not more than this number in the field in defence of Nauvoo) and commenced firing. The engagement lasted an hour and a half, when the mob retreated and left the field. All acknowledge that the Nauvoo party fought valiantly, repulsing the enemy at every point. I have not been able to learn what the loss of the mob was on this day; but it must have been considerable. The Nauvoo party lost three of their brave boys, namely, William Anderson and his little son, fifteen years of age, and a brother Norris, a blacksmith. A few wounded, but none mortally. On the 13th, a few shots were fired into the mob camp.

On the 14th, a company of men arrived from Quincy. They came to settle the matter without the shedding of any more blood. A treaty was finally entered into; the stipulations of which were, that the Mormons and all the citizens who had taken part in favour of Nauvoo, should lay down their arms and leave the state in five days, their arms to be restored to them as soon as they crossed the river. A committee of five would be allowed to stay in Nauvoo to settle the business. The mob were to be allowed to enter the city and see that this treaty was complied with on the part of the people of Nauvoo.

On the 17th, this victorious army, amounting in all to 1625, entered the subdued city in *all*

the pride, pomp, splendour, GREATNESS AND GLORY OF A MOB!! Most of our brethren left the same day. They have had to leave most of their things behind. Some have gone up the river, and some have gone down, while others go into Iowa, but they are not allowed to stop in Lee county. The governor has sent a company to see them safely through it. The sufferings of our brethren through this difficulty have been almost insupportable; and what it may yet be, time must determine. But my heart is sick at the contemplation of the subject that I have been writing about—the triumph of mobocracy, and the distress brought upon an innocent people. But let us rejoice, there is a day of righteous retribution which I pray God to hasten on.

We have news from the camp up to the 12th instant, but nothing of any great importance. Those in and about Council Bluffs have enjoyed tolerably good health; but there has been considerable sickness in the Pisgah Settlement; though I have heard of but few deaths. There has been quite a number of teams sent from the Bluffs to Nauvoo. It is about time for their arrival. We, St. Louis folks, are getting along just about as when you left. Good order and good feeling prevail. I never saw a branch so large in which there was so little trouble. We are longing for spring. But I must conclude. My kind love to all the Saints.

I am, as ever, dear brethren, your humble servant, friend, and brother,

JOSEPH ALBERT STRATTON.

P.S.—A MIRACLE.—In the very midst of these troubles, Esq. Wells came forward, publicly declared his faith in Mormonism, and was baptized by elder Babbitt, and has now gone West.

[Esqr. Wells, the gentleman referred to in elder Stratton's letter, is an old acquaintance of ours—has resided in Nauvoo and in its immediate vicinity ever since the place was settled—was the original owner of the land on which the Temple stands, together with that on which a considerable part of the town was reared. He has been an eye and ear witness to all the scenes that have been enacted there; is acquainted with our difficulties, and with the causes thereof; has been an acting magistrate ever since, and before a Latter-day Saint resided in Hancock county. He is a gentleman of wealth, influence, and respectability. In the midst of our hottest troubles he has publicly confessed his faith in the everlasting gospel, received baptism, and been confirmed a member of the church of Jesus Christ of Latter-day Saints. We send unto him our best compliments, and tender him our cordial congratulations upon his union with us; and, although his religious career began in a storm, God grant that it may end in calm.]—Ed.

LETTER TO L. N. SCOVILL.

Shelton, Staffordshire, October 12th, 1846.

Sir,—I received the circular sent to me by Messrs. Hyde and Taylor, requesting me to pay to you the sum of £2 17s. 6d., due for Books and Stars.

Now I write to ask you to send me a statement of the accounts for six of the last consecutive months that I and Ward corresponded together; the date of sending of parcels, and remittances of cash by me.

If you cannot furnish me with the above, I should feel grateful if you would apply to Thomas Ward, or give me his address, for I think he would cheerfully respond to my requirements, unless something has materially changed his disposition.

I well remember the last epistle that I sent to him, promising that I would remit the balance when I had the power, but owing to adversity and indigent circumstances, I have not had means in my hands yet of liquidating the same. There are others who owe me

a good sum of money whom I employed as local agents, but I despair of ever receiving any from them, as they are indigent like myself.

But comply with my request, and have patience with me, and I will pay you all.—Yours truly,
WM. WRIGHT.

REMARKS ON THE FOREGOING LETTER.

It is but just that a correct statement of the items of the accounts in the above letter, with the dates, &c., be rendered; yet, it is but a miserable apology for an agent, to whom goods have been entrusted, to plead adversity and indigent circumstances in extenuation of his delinquency. There is no connexion between adversity, indigent circumstances, &c., and a plain business transaction as an agent for another. But for an agent to apply money or goods thus entrusted to him to his own private use, and to allow others to do so likewise, without the consent or permission of the owner, betrays an intimate alliance with a loose and dishonest spirit that can have no connexion with the kingdom of God. A man may steal his neighbour's goods, and his neighbour only lose their real value; but an agent may convert his neighbour's goods and money to his own use, by which the owner not only loses their real value, but with it also all his confidence in the agent. Thus, a man loses more by an unfaithful agent than he does by the thief, allowing each to take the same amount in value.

After the present number of the STAR, there will be different arrangements made. Necessity compels us to take another course; for we wish to continue its publication for the benefit of those who wish to do right, and for any others who wish to know the truth. There was a debt of £50 due the printer when the STAR fell into our hands which we must meet, and we have no source to draw on except upon our agents. There is also a debt of £30 due the bookbinder for labour done that we shall have to meet, and the means that we depend on for this are in the hands of agents, according to the books.

Were the above letter the only instance of the kind, we would never have placed it before the public. But there are many of a similar character and to a considerable amount also. This has forced us to speak out and make an example of one, that others may make an exertion to build up the kingdom, and not themselves at the expense of the kingdom; for this would look like being unprofitable servants indeed.

This is the last number of the STAR that will be forwarded to those agents that are considered inattentive to its interests, without the money in advance.

SONNETS.

Son of man, set thy face against Mount Seir, and prophecy against it, and say, I will lay thy cities waste, and thou shalt be desolate.—Ezekiel.

Go search and say, ye sceptics who find fault,
Why lands once *fertile*, are now *ruins wild*;
Lo! Sodom's Dead Sea's sulphurous *asphalt*,
Bab'lon's *marshy fens*, and *tumula* pil'd,
And Petra's *rocky tenements* forlorn.
The wand'ring tribes of *Esau's cursed race*,
And Jacob's sons without a *resting place*—
Of all their *cities*, COMMERCE, GLO'Y, *shorn*.
Say, why thus cursed, scatter'd, and o'erthrown.
Go to the *sacred page*—there learn their *doom*,
Their sins disgrace, their tears could not atone,
Till the *refreshing* rouse the dormant tomb.
Say, sceptic, say, are monuments like these
The concurations of the mind's disease.

LYON.

And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear.—*Christ.*

Go ask, ye sages of the latter-day,
 Why doth the *herds* now *perish* from the stall;
 And why grim *pestilence* stalks in dread array,
 And tens of thousands 'neath its influence fall:
 Say why the *seed* now *rots* beneath the *clod*
 And meagre famine tracts the putrid sod.
 Or why the *haughty folk* in *langour* dread
 The cry of *millions* *famishing* for bread;
 Or why alarmed at *war's* blood-thirsty ire,
Earthquakes, *mock suns*, and *rainbows* during night—
 With all the sick'ning ravages of *fire*,
 Nameless *opposing creeds*, and *priestly might*.
 Say, are not these forebodings of that gloom
 Long since foretold, presaging the world's doom.

LYON.

Kilmarnock, Oct. 10th, 1846.

Women do not transgress the bounds of decorum so often as men; but when they do, they go greater lengths. For with reason somewhat weaker, they have to contend with passions somewhat stronger: besides, a female by *one* transgression forfeits her place in society for ever. If once she falls, it is the fall of Lucifer. It is hard, indeed, that the law of opinion should be most severe on that sex which is least able to bear it; but so it is, and if the sentence be harsh, the sufferer should be reminded that it was passed by her *peers*. Therefore, if once a woman breaks through the barriers of decency, her case is desperate; and if she goes greater lengths than the men, and leaves the pale of propriety farther behind her, it is because she is aware that all return is prohibited, and by none so strongly as by her own sex. We may also add, that as modesty is the richest ornament of a woman, the want of it is her greatest deformity; for the better the thing, the worse will ever be its perversion, and if an *angel* falls, the *transition* must be to a demon.—*Lacon.*

MARRIED.—On the 18th of June last, at St. Louis, by Joseph A. Stratton, Minister of the Gospel, Mr. James Kaye, to Miss Ann Forrester, both formerly of England.

NOTICES.

We are happy to announce the safe arrival of Elder P. P. Pratt, in Liverpool, on the evening of the 14th inst. He is in good health and spirits, and very happy in the anticipation of meeting his old friends in England.

However faulty Elder Ward's course may have been heretofore, we are happy to say that he has manifested a good feeling and a good spirit since our arrival, and has abode by our counsel in every particular since that time. Would to Heaven that we could say the same of Elder Hedlock.

The balances due to the office on the 5th inst., at which time the publication of the STAR fell into our hands, will appear in our next, with the name and residence of the agent. A remittance, however, of all the monies received by the agents for Books and STARS sold, except their per centage, with an account of all Books and STARS unsold, will save us this trouble.